



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

In Peru the llama furnished animal food, and the customs developed in herding this animal were continued in herding the inferior tribes whom the Incas conquered. The governing tribes are brought from the southeast and the subject tribes from the east and north, some of them by sea. The limits of the Aymará and Quichua languages are given and the fact noted that both arose from the same stock. Notwithstanding the fact that the Peruvians had developed pictographs and systems of writing to a much less extent than the Mexicans, nevertheless reliable evidences of Inca history existed at the time of the Conquest which verify their oral traditions in a remarkably clear and complete manner. The character and influence of the eleven pre-Spanish Incas are described in detail, together with an excellent presentation of the characteristics of the Inca political system. In the final comparison of the Mexican and Peruvian cultures Payne terms the Incas brutal and sanguinary tyrants "compared with whom the cannibal chiefs of Anahuac appear almost in the light of polished and civilized rulers." In general the Peruvian culture was of a lower grade than the Mexican. The people were lower in mental cultivation if not absolutely inferior in mental capacity. However, the Peruvian culture was presumably much more recent. The history of the conquest of Peru is reserved for the next volume.

Two features of this book are strikingly prominent: it is a philosophic essay rather than an ethnographic description of the Amerinds, and it emphasizes those phases of Amerindian culture which are unique and hence important in the building up of arguments in support of the theory of development of language or institutions. Naturally 548 pages do not permit a very complete account of a race nor does the author attempt to deal, except in the most general manner, with the majority of American stocks. The volume is provided with a very complete table of contents with corresponding marginal titles, but there are no chapter divisions or interruptions of the text from the first page to the last. Many rare publications are cited but we cannot avoid the impression that portions of the volume would have been improved by adherence to more modern authorities.

FRANK RUSSELL.

History of America before Columbus, according to Documents and Approved Authors. By P. DE ROO. (Philadelphia: J. B. Lippincott Co. 1900. Pp. 1, 613; xxiii, 613.)

THESE handsome volumes are a monument alike of the author's industry, and of his utter lack of the historic sense. In fact the work must be looked at not so much as a history, as a polemic in support of the claim that there are to be found in America "vestiges of a Christianity, which evidently was not introduced by the relatively late Northmen;" and as an extended narrative of the early Roman Catholic missions to Greenland. The questions of the origin and antiquity of man upon this continent, the claim that America was known to the ancient Greeks and

Romans, and the alleged many early voyages to these shores, are all discussed at great length, but in a spirit of mingled dogmatism and credulity which sadly interferes with any proper judicial weighing of the authorities cited.

The author states that the work has grown out of the labors of years in searching the Vatican Secret Archives "to obtain reliable information regarding the history of one of the Roman pontiffs, Alexander VI., who is as much slandered as he is little known." The only real contribution to knowledge we have found in the work, consists in an appendix of about one hundred pages, comprising twenty-two documents from the Vatican archives, nine from the Lateran Archives, and nine from various libraries in Rome, all relating to the early Greenland missions.

Perhaps the best indication of the spirit in which the work is conceived may be given by simply quoting the titles of some of its chapters: "The Bible known in ancient America;" "Christ and his Cross known in ancient America;" "Baptism and Holy Eucharist known in ancient America." It is difficult to take seriously vagaries such as these, and we do not believe they will be countenanced by sober-minded historical students belonging to the same religious persuasion as the author. His liberal conception of what constitutes evidence may be inferred from his suggestion that there "be established a continental museum of American antiquities" to contain "ancient crucifixes, crosses and Christian books and relics discovered, *or yet to be discovered*, in our hemisphere" (I. 456); or from his expectation that "some Saga speaking of these countries, *i. e.*, S. E. Greenland, may yet be found" (II. 441); or from his acceptance of the childish fable that Latin books were found in the king's library in the Estotiland of the Zeni (*i. e.*, the New England states, New Brunswick and Nova Scotia) (II. 267).

We will merely attempt to select a few nuggets as samples of the wonderful discoveries in ancient history to be found in these remarkable volumes. We are told that "the Mound-Builders' voyages across the Atlantic were rather from West to East than in the opposite direction . . . and that the Danish mounds are venerable monuments testifying to another discovery and partial settlement of the Old World by an American nation" (I. 81). These "discoveries of Europe by ancient Americans, if their numerous landings on European soil could be titled with this misnomer" are much insisted upon (I. 172). We are assured that "the aboriginal inhabitants of our hemisphere have not till this day received their meed for ancient bravery, nautical skill, and wonderful attainments in geography, and in every branch of material advancement, and of civilization generally" (I. 173). We are further instructed regarding the very early beginnings of civilization upon this continent, which "were brought into America by the nearest descendants of the patriarch Noe, who had taken their course in an easterly direction, landing in America, either at Behring Strait or, after sailing through Polynesia, on the Western coast of Central America and Peru, as is plainly intimated by the ancient monuments of those countries" (I. 191). So

far as the introduction of Christianity is concerned, we are told that "while there are to be found in America some prehistoric vestiges that point to the apostle St. Thomas's presence" (I. 217), yet this "is not absolutely proved; while on the contrary there are no arguments wanting to make us believe that the origin of the vestiges of Christianity, still existing on the continent at the beginning of the sixteenth century, is not anterior to the sixth or seventh century of our era" (I. 524).

Plato's Atlantis is duly accepted by our author as an historical narrative, but he has doubts about the significance of the discovery of Fusang by Buddhist monks, in the fifth century, although referring to Charles G. Leland's book on this subject as the work of an *Englishman* (I. 339). He also defends the alleged Bull of Gregory IV., in the year 835, as proving "the discovery and partial Christianization of Greenland, as well as of Iceland long before any exiled Northman first set foot on its shores" (II. 45). That these countries "were newly converted during the eleventh century is perfectly correct in regard to their Scandinavian inhabitants; but it does not disprove the fact of a previous Christian population placed by the Roman pontiff under the jurisdiction of St. Ansgar" (II. 67). The name "Greenland," according to our author, is derived not from the familiar statement in the Icelandic sagas that it was given to a newly-discovered country by Eric the Red, A. D. 985, on account of its natural features, but from its resemblance to "Cronland," the island where Jupiter chained in everlasting sleep his conquered antagonist Cronos, or Saturn, according to the veracious narrative of Plutarch, in his treatise *On the Face in the Orb of the Moon* (II. 64).

Much space is devoted to an account of the discovery of Vinland by Leif Ericson, A. D. 1000, as narrated in the Sagas, which in our author's opinion are neither mythical nor vague, and which are confirmed, he thinks, by other historical sources. But certainly his statement that it was not "recorded in writing at once," but was "for the space of *one or two generations* faithfully preserved by the Icelandic professional sagamen or story-tellers" (II. 289) is very wide of the truth. The shortest period to which such a tradition has ever been reduced is three hundred years.¹

Archaeological evidence of the presence of the Northmen upon this continent abounds, in our author's view. Professor Horsford's discovery of "Norumbega," the ancient seaport of Vinland, with all its basins, wharves, docks and canals, at Watertown, in Massachusetts, is ardently maintained, and Longfellow's *Skeleton in Armor* is made to "speak" once more; but the Dighton Rock and the Old Stone Mill at Newport, R. I., are given up. Not so, however, is the inscription upon a rock on the banks of the Potomac over the grave of Syasi the Blonde, in which were found fragments of bones and two Byzantine coins, "all of which interesting articles are now preserved in the Smithsonian Institution, at Washington" (II. 322), notwithstanding the fact that Professor Joseph Henry, the secretary of the Smithsonian Institution, so long ago as

¹ Reeves, *The Finding of Wineland the Good*, p. 23.

March, 1869, exposed the hoax and disclosed the author of it in the *Historical Magazine*. Equal faith is reposed in the mythical equestrian statue, erected on the summit of Corvo in the Madeira Islands, and the author inquires "Was the statue erected as a guide to point out to other northern sea-rovers and to Columbus the route to follow to the centre of the New World?" (II. 323).

There are some strange blunders in New England geography, such as "Kent county, Massachusetts," and "the city of Rutland, Massachusetts" (II. 313), and we are sceptical about "honey-dew," such as Leif gathered in abundance, being yet distilled in the island of Nantucket (II. 218); and that in the Black Death, A. D. 1347, "in the city of London only fourteen persons survived" (II. 414).

We will conclude with one other erroneous statement: "Claudian, a poet, tells, in the year 390, that the Emperor Theodosius had frightened the far distant isle (Thule) with the sound of his Getish wars" (II. 520). The truth is that Theodosius, the great general (father of the emperor of the same name), A. D. 370, repelled the attacks of the Picts and the Scots upon Britain, and it is this to which Claudian refers.

In view of the flood of light our author has shed upon the ancient history of this continent, we look forward with much interest to his forthcoming work, in which he intends to "prove that Alexander VI. was too great and disinterested a character to be thrown among his Italian officials and not become aspersed by their reviving paganism" (II. 464, note).

H. W. H.

The Transit of Civilization from England to America in the Seventeenth Century. By EDWARD EGGLESTON, Author of *The Beginners of a Nation*. (New York: D. Appleton and Company. 1901. Pp. x, 344.)

THE full title of Dr. Eggleston's book is hardly lucid; the abridged form of it which appears on the cover—"The Transit of Civilization"—is obscure; and only the reverse of the leaf which precedes the title-page informs us that the work forms part of his "History of Life in the United States." Carping though critical mention of such details may seem, these details are the first which come to mind when one considers the total effect of the book in question. The indefiniteness of the titles proves unfortunately characteristic of the chapters which they name. As a whole, for all their interesting passages, these are confused, bewildering and sometimes misleading.

Yet Dr. Eggleston's subject is not only interesting but important. His purpose was to set forth the precise state of European civilization at the time when our country was finally settled, to explain the mental and moral condition of the generation which implanted itself in American soil, and in some degree to point out how the pristine ideas and ideals, convictions and errors, of our national ancestry have affected our national